

ZION'S HERALD AND WESLEYAN JOURNAL.

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION, FOR THE NEW ENGLAND CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.

VOL. XXVIII. { REV. E. O. HAVEN, EDITOR.
FRANKLIN RAND, AGENT.

BOSTON AND PORTLAND, WEDNESDAY, APRIL 1, 1857.

Terms, \$1.50, strictly in advance.
Office, 36 Washington St., Boston. { NO. 13.

IS MAN AN ANIMAL?

It has been a question among zoologists whether or not man ought to be considered as an animal, and to take his place in the system of nature with a generic and specific name. Some have decided in the affirmative, as Linnaeus, who places *Homo sapiens* at the head of his *Primates*, and Cuvier, who creates an order, "Bimanes," for the express reception of the human species. Others, as Aristotle, Ray, and Swainson, exclude him from their systems, and refuse to assign him a zoological place. The grounds of this exclusion are tersely expressed by the present Archbishop of Canterbury, in the following words: "There is nothing philosophical in the comparison of a being possessed of improbable reason with one that is governed by natural instinct, because there is no just affinity between the talents which are compared."

We incline to think, however, that both these hypotheses are true. Man, in regard to his body and soul, is an animal, and is to be compared with other animals; he is the highest form in the highest class; while it is in regard to his spirit, the most conscious of responsibility, the principle which constitutes him capable of worshipping God, that he is separated from the brute creation, and placed *per se*. The contrast between man and beast is not between *reason* and *instinct*, common, and almost universal as is this supposition, for it can readily be shown that these two mental qualities, though very different, are by no means incompatible; that in point of fact the dog is endowed with reason as well as instinct, and that man performs many actions which are purely instinctive, as well as those which are prompted by reason. We shall presently adduce some examples in proof of the former of these propositions.

What is the nature of spirit, or how that principle is defined, by the possession of which man is raised above companionship with the ape and the dog, is a question which we will not attempt to answer. "In the image of God made he man." The Creator, who spoke all other terrestrial existences into being by his almighty word, condescended to "breath into the nostrils of man, whom he had formed out of dust, " the breath (spirit) of life." Thus his spiritual part was a direct emanation from the Deity, who had respect to the wondrous plan, devised before the foundation of the world, whereby the creature man was to be brought into the closest union with himself. Here is the true dignity of man: it is not that he is a reasonable being; it is not that he is a moral being; but it is that, by an act of stupendous grace, his being has been shared by the everlasting God, who became partner of his flesh and blood, in order that he might become a partaker of the divine nature. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"

To some it may appear strange that we should consider the *possession of a soul*, as well as the body, common to the brutes with man, and may possibly startle even some who do not fall into the general mistake of confounding the soul with the spirit. Yet it is evident that the inferior creatures do manifest mental attributes. "The phenomena," observes Dr. Fritchard, "of feeling, of desire and aversion, of love and hatred, of fear and revenge, and the perception of external relations, manifest in the life of brutes, imply, not only through the analogy which they display to the human faculties, but likewise from all that we can learn or conjecture of their particular nature, the supereradical principle, distinct from the mere mechanism of material bodies. That such a principle must exist in all beings capable of sensation, or of anything analogous to human passions and feelings, will hardly be denied by those who perceive the force of arguments, which metaphysically demonstrate the immaterial nature of the mind."

One of our most eminent physiologists has expressed the same opinion. "When," observes Dr. Carpenter, "we contrast the actions of man and of the higher vertebrates, with those of the lower, we cannot but perceive that we gradually lose the indications of intelligence and will, as the sources of the movements of the animal; whilst we see a corresponding predominance of those which are commonly denominated *instinctive*, and which are performed (as it would appear) in immediate response to certain sensations, without any intentional adaptation of means to ends on the part of the individual; although such adaptiveness doubtless exists in the actions themselves, being a consequence of the original constitution of the nervous system of each animal performing them. It cannot be doubted by any person who has attentively studied the characters of the lower animals, that many of them possess psychical endowments, corresponding with those which we term the intellectual powers and moral feelings in man; but in proportion as these are undeveloped, in that proportion is the animal under the dominion of those instinctive impulses, which, so far as its own consciousness is concerned, may be designated as blind and aimless, but which are ordained by the Creator for its protection from danger, and for the supply of its natural wants. The same may be said of the human infant, or of the idiot, in whom the reasoning powers are undeveloped."

Instinct has been defined as a natural impulse to certain actions which animals perform without deliberation, and without having any end in view, and without knowing why they do them. It differs from intellect by the unerring certainty of the means it employs, the uniformity of its results, and the perfection of its works prior to, and independent of, all instruction or experience; and lastly, by the pursuit of nothing beyond what conduces directly either to the continuance of the individual or the propagation of the kind. But the arts of rational creatures proceed slowly and surely, and the experiments they make are always various, and seldom the best and most appropriate.

Assuming the correctness of this diagnosis, let us examine the source of the actions recorded in the following anecdotes:

"The battering-train going to the siege of Serangapatam had to cross the sandy bed of a river that resembled other rivers of the Peninsula, which leave, during the dry season, but a small stream of water running through them, though their beds are mostly of considerable breadth, and abounding in quicksands. It happened that an artillerist, who was seated on the tumuli of one of the guns, by some accident fell off, in such a situation that in a second or two the hind-wheel must have gone over him. The Elephant, which was stationed behind the gun, perceiving the predicament in which the man was instantly, without any warning from its keeper, lifted up the wheel with its trunk, and kept it suspended till the carriage had passed clear of him."

"While an old man was wandering by the side of one of the largest tributaries of the Almend, he observed a badger moving leisurely along the edge of a rock on the opposite bank. In a little time a fox came up, and, after walking for some distance close in the rear of the poor badger, leaped into the water. Immediately afterwards came a pack of hounds at full speed in pursuit of the fox, who by this time was far enough off floating down the

stream, but the luckless badger was instantly torn to pieces by the dogs."

"A gentleman was engaged in the amusement of coursing, when a hare, closely pressed, passed under a gate, while the dogs followed, by leaping over it. The delay caused to her pursued by this maneuver seems to have taught a sudden and useful lesson to the persecuted creature, for as soon as the dogs had cleared the gate and overtaken her, she doubled and returned under the gate as the dogs again following and passing over it. And this flirtation continued backwards and forwards until the dogs were fairly tired of the amusement, when the hare, taking advantage of their fatigued, quietly stole away."

Instances are not wanting in which the inferior animals have manifested a capacity for comprehending some of the more abstract notions, such as time, number, and language—notions which certainly have little in common with *instinct*. Southey, in "Omniana," mentions two dogs which were able to count the days of the week. One of these, he says, belonged to his grandfather, and was in the habit of trading two miles every Saturday to cater for himself in the shambles. "I know," he adds, "a more extraordinary and well authenticated example. A dog, which had belonged to an Irishman, and was sold by him in England, would never touch a morsel of food upon Friday."

But one of the most remarkable examples on record of this faculty, is the following story of a spaniel, arrived by the personal knowledge of a zoologist of deserved reputation. "One morning, as the lady to whom the spaniel belongs was having her boots, one of the laces broke. She turned to the dog, and playfully said, 'O dear! I wish you would find me another bootlace,' and having managed with the broken one, though no more about it. On the following morning, when she was again facing her boots, the spaniel ran up to her with a new silken boot-lace in his mouth; not only to her great amazement, but that of the family. Where the dog had obtained the bootlace, no one could tell; but, doubtless, he had purloined it from some workbox or similar repository."

The same naturalist has mentioned several instances in which a communication was made by dogs, especially those which, being domesticated, come more frequently under our notice—display many of what, in ourselves, we call *moral* feelings or affections, whether good or bad; but, perhaps, all are not cognizant of the extent of the category. A scholar who is at home under the Pyramids; a statesman who has discharged the first duties of the Commonwealth; a Christian who, from his own varied spiritual experience, even more than from his own familiar acquaintance with the history of Christ and Christianity, is a master, not in Israel only, but in religion generally, is not at all innocent; but who, very intelligent, discreet, and friendly man, who, besides other languages, was perfectly acquainted with the French and Italian, and for many years had studied them with unwearied diligence in his dungeon. The original cause of his confinement, as Dr. Hanka Nowotny, of Petershain, heard many things which seemed incredible to him, respecting Zecula. In February of 1854, Hanka, a doctor in medicine, and an ex-member of the order of Brothers of Mercy, went to Petershain, where he joined the Protestant Church. He assured Dr. Nowotny in the most solemn manner, that the alleged lunatic was not at all insane; but was very intelligent, discreet, and friendly man, who, besides other languages, was perfectly acquainted with the French and Italian, and for many years had studied them with unwearied diligence in his dungeon. The Chinese invented gunpowder about the time of Christ, and used it in canons. The force of explosion of gunpowder, when closely confined, is six and a half tons to a square inch. Four grains of opium are equal to a tea-spoonful, or one hundred grains of leadenware. The microscope enables us to detect anomalies, the ten thousandth of an inch. The pherom of a soap bubble about to burst, is about three-fourths of the millionth of an inch in thickness. The Royal Library, at Paris, contains a Chinese chart of the heavens, made about 600 years before Christ, in which 1,560 stars are correctly inserted. The organ was invented by a barber of Alexandria, about 100 years before Christ. The piano-forte was invented in London, in 1709, by a German. In the arctic regions persons can converge more than a mile distant, when the thermometer is below zero. The first voyage round the world was completed in 1522. Japan was discovered in 1542. The army with which Napoleon intended to invade England, consisted of 160,000 soldiers, 10,000 horses, 17,000 sailors, and a fleet of 13,000 vessels. Ancient soldiers were trained to fight with either hand. The Greeks and Romans had no standing armies in time of peace. The European nations have had in service at different periods, the following armis: Russia and Austria, 500,000 each; Prussia, 350,000; Turkey, 450,000.

What is life? A vital spark, a brief span, a breath suspended by a single hair, between heaven's fairfields, and the fathomless abyss of moral misery and despair; a flickering meteor, that shines for a while and then goes out.

What is joy? It is the well-spring of pleasure, a messenger of peace, a priceless thing, a hollowed

What is grief? The evening of all pleasure, the deep and somber feelings of regret—the child of sorrow.

What is hatred? A curious name, a throne for devils, the parent of envy, jealousy and rage.

What is sin? The son of Satan, twin brother of death, and the father of corruption.

What is religion? The pilot of the bright fields of heaven, a communion with the saints of light.

What is love? An inexplicable thing, a volume in a word, an ocean in a tear, seventh heaven—a glace, a whirlwind in a sigh.

What is truth? It is that principle which emanates from the throne of deity, the great champion of the rights of man.

What is pleasure, the Christian's great desideratum?

What is death? A sleep, a rest from earth's toils and cares, a separation of the soul from the fruit of mortal clay.

What is immortality? An undying name, an everlasting home for the redeemed sons of light.

ALPHA.

From the Presbyterian.

THE WITNESS OF THE SPIRIT.

It is freely admitted that the "witness of the Spirit of God by and with the Scriptures in the heart of man," is valuable chiefly as the confirmation of the Christian's faith, and that as such it is unspeakably precious. But then it is also a proof that the Bible is divine—a proof clear and unanswerable, written in living epistles and known and read of all men, and therefore leaving the infidel without excuse. What is human testimony worth, if it cannot establish the fact that a man has experienced certain emotions in his soul in connection with the belief and study of a particular book? For example, Edwards tells us that when he read those sublime words, "Now unto the King eternal, immortal, invisible, the only wise God our Savior," there came into his soul and was, as it were, diffused through it, a sense of the glory of the divine being; a new sense quite different from anything ever experienced before. And then he goes to describe a most eccentric state of mind, in which his thoughts were "apt and swallows up the whole soul." Edwards tells us that one verse of the Bible, "Now unto the King eternal, immortal, invisible, the only wise God our Savior," there came into his soul and was, as it were, diffused through it, a sense of the glory of the divine being; a new sense quite different from anything ever experienced before. And then he goes to describe a most eccentric state of mind, in which his thoughts were "apt and swallows up the whole soul." Edwards tells us that one verse of the Bible, "Now unto the King eternal, immortal, invisible, the only wise God our Savior," there came into his soul and was, as it were, diffused through it, a sense of the glory of the divine being; a new sense quite different from anything ever experienced before. And then he goes to describe a most eccentric state of mind, in which his thoughts were "apt and swallows up the whole soul." 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Herald and Journal.

WEDNESDAY, APRIL 1, 1857.

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THE CHRISTIAN ADVOCATE ON THE NEW RULE.

In the Christian Advocate of March 26, is a long editorial upon "Methodism and Slaveholding," in which the action of Dr. Fisk and Bishop Heddle upon the subject is alluded to, and passed in defense of the late position of the church. We are glad that the editor thus decidedly places himself among those who are universally understood to be, not in the progressive wing of the church or slavery, but on the defensive, with the conservatives; and opposed to change. We yield to no man in our more than admiration of Dr. Fisk. We have loved him, and love his memory. But his best friends know that he was always and without change opposed to discussion on the subject of slavery. Busy in other enterprises, ardent in his love of Methodism, he thought a discussion of slavery would distract the church, and consistently and uniformly opposed it. His warmest friends believe he erred in that course—but one thing may be said in his favor, he was consistent in his opposition to the early abolitionists was very decided. He afterwards changed his opinions, or at least his expression of them, as we have no doubt Dr. Fisk had his liver would have done. Nevertheless, the Bishop was consistent. He moved slowly, but his constant tendencies were progressive, and more and more opposed to slavery. The editor of the Christian Advocate and Journal, who rebuked one of his illustrious predecessors in his present post so scrupulously for his silence on a political anti-slavery question, who wrote as editor of Zion's Herald such a zealous and labored philippic against Daniel Webster for his "seventh of March speech," because of his inconsistency with his former self and the policy of the fathers, though Mr. W.'s bowed work was to preserve the Union, just as he now wishes to save the church; and who tacitly allowed himself to be considered an abolitionist, as he was an open advocate of the old political "liberty party," now throws himself back into the position occupied by the conservatives' twenty years ago. We say we are glad of this, because it defines his position.

We have another statement of the editor's arguments as presented in the last General Conference. We would quote them had they not appeared in this paper three or four times, in almost if not quite the same words. But he states also that the answer to this speech was in the contemplated Chapter was not unconstitutional, and that the above General Rule against "buying and selling with intent to enslave" was not also holding of slaves! We are glad again, that the writer has put a mark of admiration after that sentence, for who is not surprised at such an assertion? Can it be possible that the same speeches made in General Conference in favor of the new Chapter, was to be considered not unconstitutional, and that the above General Rule against "buying and selling with intent to enslave" was not also holding of slaves? Can it be possible that the majority of the last General Conference were so feeble as to find their whole advocacy of the new Chapter on such an assertion? Can it be possible that the community among slaves? Christian Advocate and Journal circulated the whole anti-slavery ignorant as to suppose that ponderous weight on that side of the church rests its case. We do not believe it.

The simple fact is, that more than a hundred choice men of the ministry, a majority of the last General Conference, were in favor of the new chapter for various reasons, and they did not believe the new chapter to be unconstitutional. Some of the reasons for not believing it to be unconstitutional may be briefly expressed, not argued,

If the General Rules be considered as a Constitution, whatever is not forbidden by the Constitution may be done; and the spirit of the constitution should be consulted, and new acts, or acts still further to secure what the spirit of the Constitution requires, will be, of course, from time to time called for.

2. The circumstances under which the General Rule was adopted, the interpretation which the bishops and fathers gave to it, prove that it was not designed to stand the way of the extirpation of slavery, and to be a protective of slavery, but rather itself to abolish slavery; and if by a new and unexpected influence, and especially by avoiding the contemplated results of the Rule, slavery has grown and strengthened under it, then it is not unconstitutional to pass any act or acts to carry out the original design of the Rule—the extirpation of slavery.

3. The general rules were designed to covey not merely the law, but the spirit.

4. If the Constitution of the M. E. Church forbids law-makers to abolish slaveholding, then the church is worse than the nation, for the Constitution of the United States does not forbid it; (alas! the Dred Scott case!) certainly worse than the Constitution of the States generally, for they throw no rampart before slaveholding, to save it from legislation.

Other arguments have been urged, but the above suffice to show that the advocates of the new Chapter were not all destitute of common sense. We believe reason and fact are on their side; and we believe too the time will come when the advocacy of the other opinion will be deemed reprehensible and disgraceful to the fair fame of our fathers. The Middle Ages of Methodism on this subject are the Dark Ages; when each Conference was allowed to "make its own rules on buying and selling human beings," and in some of the Conferences of the M. E. Church ministers and people held and flogged slaves at pleasure, without any fear of church action; when even that horribly black line was drawn right across the center of our history, taking from colored members of the church the right to give their testimony in church trials in those States where colored people were not permitted to give testimony in civil courts. Then a Methodist might commit any abuse or crime in presence only of colored people, and be in no danger even of a church trial. This was a Methodist debauchery of some millions for whom Christ died—but there were those who would plead the Bible, the apostles, and the Discipline for it! Quere: Would it not be strange if this disgraceful act was not contrary to our restrictive rules, but the prohibition of enslaving an infant or buying in slavery a man or woman is? These were the Dark Ages of Methodism, and the only way to relieve ourselves of this reproach is to make this age as bright and glorious as the first age, when our fathers hated slavery as they did the devil, and were bold in declaring it was all wrong. The time will come when slavery, being abominated by the churches and by the nation—for that will yet be—infidels and church-haters will arise and argue, that the course of the churches on slavery was unchristian, trampling to power and wealth, and wicked. They will cite the action of Presbyterian Synods and Episcopal Convocations, and non-action of Roman Catholic Councils, and among others the resolutions and laws of Methodist Conferences. Said, indeed, will it be for the defender of Methodist purity, if the church-hater shall succeed in demonstrating that among the very first restrictive rules adopted by the Methodist Episcopal Church in 1808, was one which was designed to allow Methodists to reduce infants to slavery, and to hold forever their mothers in slavery; and that simply because the Constitution forbidding "buying and selling with intent to enslave," did not forbid enslaving infants of slave mothers, in direct terms, therefore it did *forbid* making that illegal; because it did not forbid even the keeping of a man in slavery from his birth to the age of a hundred years, when all the time he might long for freedom and be so situated as to be able to receive it without any impediment—therefore it did *forbid* the emancipation of all such men by church law? Away with such logic! It shames us.

This is why we as an editor of this paper persist that the contemplated Chapter would not have been unconstitutional. We hope the passage of such a chapter will not again be attempted. We hope the General Rule will be made more perspicuous, and the Chapter be struck out. But we are interested for the fair fame of our fathers. We may yet in old age write a history of the M. E. Church—who knows? But we will slander our beloved fathers of the eighteenth century, nor those even of 1808, so grossly, as to say that when they made the rule on slavery as one of the "restrictive rules," ostensibly bearing against slavery, they meant it to *protect* it! and of keeping new-born children to slavery! and of keeping their mothers, and in some instances perhaps their fathers also, in the same degraded state! so that it should be as difficult for their sons to forbid these wicked practices, as it would be to do away with episcopacy or change the articles of religion!

And still further, we take this position not as a special pleader, not simply to defend our fathers and the church, but because we believe it to be true. We agree with the reasoning of Drs. Dempster, Raymond and others in General Conference. And we believe that our fathers dealt slavery some tremendous blows, and designed that we should do more; and that instead of pouring oil in its wounds, and taking especial care not to do more than they, lest we should be unconstitutional, we ought to have struck again and harder, and long ago buried its dead carcass out of sight.

Bishop Stevens says the General Rule was not designed to prohibit slavery because "the law was created in a slaveholding community, where the members of the Conference were probably daily at the tables of slaveholders." What he here terms "the law" is the General Rule, in this argument considered as a part of the Constitution. He says "it was created in a slaveholding community" but was it created by slaveholders, or men either sympathizing with or afraid of slaveholders? Did not the very men, the same year, retain in their Discipline these words, "We do hold in the deepest abhorrence the practice of slavery?" But again, "the members of the Conference were probably daily at the tables of slaveholders." What he here terms "the law" is the General Rule, in this argument considered as a part of the Constitution. He says "it was created in a slaveholding community" but was it created by slaveholders, or men either sympathizing with or afraid of slaveholders? Did not the very men, the same year, retain in their Discipline these words, "We do hold in the deepest abhorrence the practice of slavery?" But again, "the members of the Conference were probably daily at the tables of slaveholders." What he here terms "the law" is the General Rule, in this argument considered as a part of the Constitution. He says "it was created in a slaveholding community" but was it created by slaveholders, or men either sympathizing with or afraid of slaveholders? Did not the very men, the same year, retain in their Discipline these words, "We do hold in the deepest abhorrence the practice of slavery?" But again, "the members of the Conference were probably daily at the tables of slaveholders."

God does not employ angels to preach. Why? Because angels have not had a human experience. They cannot sympathize with human beings. Now, no one man has had universal human experience, no one man can sympathize deeply with everybody. He who sympathizes with everybody, sympathizes warmly with nobody. He who yields every weapon, on horse and foot, is master of none, and conqueror over the weakest. He is a doctrinal preacher. This grows out of the man. As the man, he need not be a good man, but he cannot develop into anything else. Now, there are men in every congregation, who need just such a preacher. By him, they will be led to think, repeat, believe, and saved. No different preacher would ever reach their case. But there are others in that congregation who consider his sermons dry, monotonous and cold, and who will be unconvinced, and many sent to shore. This is a good Methodist, upon the civilization and education of the West." Rev. T. M. Eddy, Editor of N. W. Christian Advocate, Chicago, Ill. A journal of service to the civilizing influences of Methodism in America. Letter from B. H. Nasel, in which the professor shows that the friendship of Dr. McGlockin for Dr. Schafftus, mentioned in the letter, from the just charge of bigotry and unfairness. So think. IX.—"Synonyms of the Quarterlies." This article though printed No. IX, will be No. I. in the order of reading, because it is the first of the editor's own. We cannot conceive it—it is already a success production of his pen. Never, in reading what he sends forth, have we failed to be pleased with his success, delighted with his originality, charmed with his striking illustrations, interested with his unique but apt quotations, fired by his Christian zeal, and encouraged by his success in winning souls. Mr. C. is one of the most remarkable, and decidedly one of most useful men of this age. The book before us is a transcript of the man, and a truthful delineation of his successful career. We most heartily commend this volume to all such as desire copies "showers of blessing" on both head and heart."

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WHOLE NO. 1398.

development of its lay talent, and the compactness of its ecclesiastical system, by which it retains what it gains; but in its polity, in its body, apart from its soul, the most marked peculiarity of its power, and the right arm of its strength is, and ever has been, the hierarchy of its ministry.

Look at it philosophically. The first element of power in an itinerant ministry is, that a variety of ministerial talent is brought to bear on every spot of its territory. We take it to be a fact, that no one man ever lived competent to exhibit all of the power of a human ministry, or able to supply all demands of any single community. Take any neighborhood of only a hundred families, and there are human beings in it, who, from some idiosyncrasy of disposition, or peculiarity of experience, cannot be reached by him who would be the most successful preacher to the others.

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ters of the gospel. Have you some such to spare? If so, please send them on; none others should or need apply for fields of labor in the West.

Very truly yours,

C. P. BRADON.

LETTER FROM NEW YORK.

Thanksgiving Services in Old John St. Church.—Services by Dr. Wickes, address—Pastor Boehm—Dr. Mitchell's Collection, valuable evening, remarkable services—Collection and the contributors—Demotion of the Old Brick Church of the Park.

" Thanksgiving services," as they were called, for "thus preserving this honored cradle of Methodism," of members Sabbath School and friends of Old John Street, were held on Saturday last. The services were conducted the whole day.

In the morning, the Rev. J. B. Wakeley preached on the "Rise and Progress of Methodism," an able and cheering discourse, with valuable historical information, which should be printed and preserved for future use. An old blind colored preacher, early associated with the spot, was in the pulpit, and pronounced the Apostolic Benediction.

At 2 P. M., religious services again commenced, G. P. Disway, present by request from Staten Island, presided. The Scriptures were read by the Rev. W. Harris, preacher in charge. Dr. Mitchell offered the introductory prayer, followed by an excellent antiphony from the choir. Then came the addresses from Dr. Mitchell, the Rev. W. Whitehead, N. J., and Father Bopham. The children of the church (Sunday scholars) followed by hymn of praise, and the Benediction concluded these exercises. Mr. Whitehead beautifully and feelingly dwelt upon the hallowing associations of the hour and place. Dr. Mitchell presented careful, most valuable and striking statistics of the city, and especially its lowest section, proving that there was quite as much, if not more necessity for a Free Methodist Church here, than when the present edifice was erected. In the evening, the Rev. Messrs. Landen, Stelle, Rohm, and the pastor, Mr. Harris, made the addresses, which were followed with relations of their experience by some of the old members.

The church was crowded the whole day, and public collections taken up to sustain the cause. The benefactions were most remarkable, from the fact that so many persons were present from distant sections of our land and add their mites. It was an admirable and beautiful service, marking more than a year of progress in numbers and character.

Our Tabernacles were called for, and the call was cheerfully answered in sums of \$25 to \$1, and from Texas, Alabama, Tennessee, Ohio, Kentucky, Illinois, South Carolina, Maryland, Pennsylvania, New Jersey, New York, Connecticut, Iowa, and "Bleeding Kansas" as the demand called out. I know no other spot where 6 or 600 people, congregating for God's service so many distinct representatives, without previous arrangements, could be found; and all anxious to cast something into the treasury of the Lord, for continuing his blessed service upon the sacred and time-honored place!

In one great city, the prospect now is, and very plain from the remarks of the speakers, this interesting occasion, that soon new churches will be needed for parishing sinners "down town up." This observation is strikingly true, as it regards our own denomination. During the present week the demolition of the "Old Brick Church," where Dr. Spring has faithfully prepared half a century, has commenced. Mammon is to take its place; bones of the dead and sacred altars must give way to our "age of progress."

Old John Street still opens its inviting doors to those who seek rest in Zion. It has a good congregation, which is increasing under the faithful ministrations of the Rev. W. Harris. Mr. Wakeley, in his morning sermon remarked, that he wanted no higher ambition to do good, no more promising field than to be stationed in this venerated "cradle of Methodism." To say the least of it, the idea of desiring this portion of our city—selling out this church and taking its whole funds to erect a new and costly one two or three miles up town, and to leave the members here without church or money is simply absurd. Still a few have wished to do this very thing. Providence, however, appears now to favor "the continuance of the gospel and its ordinances upon the old Methodist ground."

New York, March 16, 1857.

G. P. D.

ANOOTHER LETTER FROM NEW YORK.

As a part of the following letter was anticipated on the above, we give only extracts from it.

RETHEL SERVICE.

The long cherished wish has been gratified, and I was permitted to attend a Sabbath morning prayer meeting on board the "Sailor's Home," the long-loved "Bethel," good Bro. Hestadom, pastor. As we stepped along the passage-way leading to the floating prayer-room, a gentleman very kindly informed us that the service was conducted in the Swedish language. This information excited our curiosity and gave us great pleasure; as we entered the place of worship, all present were bowed before the name of Christ.

Foreign News.—The latest foreign news is of little interest, except that England is excited, being in the eve of an election of members of Parliament; and it is rumored that England and France will not respond to the request of Spain to grant to her aid to hold Cuba, if war with the United States should grow out of the threatened war of Spain with Mexico.

Mr. Hitchcock, of Massachusetts, has been appointed State Geologist of Vermont by Governor Fletcher.

Spiritualistic—Magnetic Prophesies.—A reporter of the Tribune, who has been investigating the subject, finds that the nine-tenths of practical磁性 prophesies are to be attributed to the city, and to him for gold by each, in order to be paid in proportionate art. These data were given in all cases, and the same questions were put to all. One result of his examining researches is the gnawing knowledge that he is at different times compelled to tell the truth all the while known to astronomers—that he has brought into the world on numerous occasions, between 1825 and 1833—that he has more birthplaces than he can count, and that he has passed through many scenes of unexampled hazard, and often at last, his old work will not be done, and when at last, it is finally accomplished, a minute of his death will be necessary, that his earthly remains may be laid to rest in all the places where he has been.

Rat Poison.—We learn from the Dover Gazette that Hon. John P. Hale has returned home quite ill. He was one of the victims of the rat poisoning at the National Hotel.

Fern to Her Son.—The sword ordered by the Legislature at its last regular session, to be presented to Capt. H. B. Sawyer, U. S. N. is on exhibition at Boston.

The renowned, time-honored church was filled, overflowing at each of the services, every Methodist Episcopal church in the city being represented.

The real character of the professed readers of their statements is fully exposed in the following:

The Methodist Church in Warren, R. I. has lately furnished with a large and finely-tooled organ, and a piano given to it by a manufacturer, who has sold it to another.

Mr. Harris has remarked that one thousand dollars was wanted to aid the trustees in paying the bills brought against them for litigation in the prosecution of that time-honored church; he accordingly set the sum up in shares at \$20 each, but had to come down to \$10 before a second bidder could be procured. Bidding was very spirited.

There was some truth in the remark of an old gentleman present: "They are here to day to all parts of the world;" for there were responses from South Carolina, Texas, Kansas, Iowa, Illinois, Ohio, Connecticut, Rhode Island, New Jersey, Chicago, Indiana, North Carolina, Georgia, Brooklyn; and a large number of Methodist Churches in this city very generously responded to the call. The services then closed by a deeply interesting experience meeting which lasted till late hour. All listened with the deepest attention to the aged brethren and sisters, as they gave glimpses of the days of yore, and words of holy cheer. The experience of the converted Jew, will long be in my memory.

Let Zion's time of favor come,
O bring the tribes of Israel home;
And let our wondering eyes behold
Gentiles and Jews in Jesus' fold."

PROvidence.

CHARLESTOWN CITY MISSION.

Bro. Haver.—Perhaps a brief account of our operations in this city, as missionary for the past year, might be of interest to our friends. The city is now sustaining the mission is known as the "Charlestown and City Mission Association," which consists of a union of the two Congregational, three of the Methodist, and two Episcopal Churches, which cooperate in the support of the mission, and contribute towards its support. The Board of Officers consist of president, vice-president, a corresponding secretary, a treasurer, and a steward, and the pastor and one local elder for each of the said co-operating churches. But two missionaries at present are employed, though it is contemplated to increase the laborers by the addition of female missionaries. The city is divided into forty-seven tract districts, in

which we employ fifty distributors, besides two young men who visit seamen on board the shipping at our wharves. In these districts we have distributed, according to size and number of families, from 150 to 250 tracts a month, putting the same family which receive it to receive it. This company of distributors hold a monthly prayer meeting, and make their reports, as to number of converts in their given districts, the names of the names of the converts, and of families refusing tracts; of Bibles and Testaments given to the destitute; of persons induced to attend public worship on the Sabbath; of persons converted; persons furnished employment; families afforded pecuniary aid; garments given to the poor; temperance pledges obtained; and any other incident which may be of value to the mission.

Educational Statistics.—The provisions for high education in the United States are abundant, and the number of higher schools is one hundred and twenty-two. The students exceed twelve thousand. This is exclusive of the high schools, many of which take rank with the best colleges. These theological schools of the United States number forty-four. The professors number one hundred and twenty-four. There are also a number of private and seminary educational laboratories. Nearly three thousand students are honorably dismissed from these colleges annually. Of course the schools there are about forty, and the number of students exceed two hundred and fifty. The theological schools of the United States number forty-four. The professors number one hundred and twenty-four. There are also a number of private and seminary educational laboratories. Nearly three thousand students are honorably dismissed from these colleges annually. 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